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Lectures on Philosophy and Christianity gave opportunity for more of an original contribution; but to those who knew him did not represent adequately the powers which were just awakening to full activity when he died.

Like Hopkins of Williams and Garman of Amherst, Morris represented great spiritual meanings and values of life which had found previous formulation in theological terms, but which in his thinking changed their formulation without losing their power. At the present it cannot be said that scientific interests supply an equally vital material for philosophy, and the social interests are as yet too confused, too imperfectly organized and interpreted, to evoke similar depth of response in teacher and student. It is good for the teacher of philosophy to consider how he can succeed under present conditions in giving to his subject the reality and vitality which it had in the work of Morris.

In his task of giving Morris his personal and intellectual setting the author has been unusually successful in reproducing the spirit and motives of New England thought and life in the middle of the nineteenth century. Professor Dewey has contributed an appreciation from the twofold point of view of pupil and colleague. The author, the many former students of Professor Morris, the University of Michigan, and teachers of philosophy are to be congratulated upon Professor Wenley's painstaking research and sympathetic interpretation.

J. H. TUFTS.

THE TOWN LABOURER (1760-1832): THE NEW CIVILISATION.

By J. L. Hammond and Barbara Hammond. London: Longmans, Green and Company, 1917. Pp. xii, 346. Price, 10s. 6d. net.

This volume, by the authors of *The Village Labourer*, is the first part of a close and valuable study of the industrial revolution, which has drawn largely upon new material from the Home Office papers. It is a book to be read by all who are concerned with present labour problems, and conditions of industrial life; for a full understanding of the purgatorial experiences of the working class in the critical years of this great social change is a key to its attitude to-day. The working class, like an oppressed nationality, has its memories. The authors have dealt with the social aspect of the revolution, and have given the first part of the book to the material conditions in workshops, mines, and

mills, and their surroundings; while the second part deals with the psychological conditions of the rich and the poor. Insensibility, unconscious cruelty and stupidity was the mark of the classes that possessed authority in the state and had acquired the new wealth; and one and all understood by government the protection of society from the fate that had overtaken the privileged classes in France. Property was the great civilising force for the sake of which, in Macaulay's words, "all other institutions exist, that great institution to which we owe all knowledge, all commerce, all industry, all civilisation, all that makes us to differ from the tattooed savages of the Pacific Ocean." This attitude, as of the governor of a beleaguered city, accounts for the temper and reasoning of a society that tolerated the horrors inflicted upon children in mines, and as 'climbing boys,' and accepted the constant misery of the poor as a recognised and indispensable plinth of national welfare. "The poor man," said a working-class paper, "is esteemed only as an instrument of wealth." To educate him was undesirable, for education, according to Mr. Giddy, the President of the Royal Society, would render him "factious and refractory."

He became the cannon-fodder of industry. Criticism, liberty, free thought were, to men like Wilberforce, allied to the principles of the French Revolution. Wilberforce came forward to express his approval of Peterloo, and prosecuted a small bookseller for selling Paine's *Age of Reason*. "The wretched culprit was found starving in a garret, his children all ill with small-pox, and Erskins, the prosecuting counsel, made a strong appeal for mercy. But Wilberforce boasts in his Diary that he and his fellow-Christians stood firm, and insisted on the ruin of the man and his home."

In the chapter on the 'Conscience of the Rich' those passages could not be approached in humour, by the most skilful parody, in which clergymen and men of property, Paley, the saintly Hannah More, Wilberforce, emphasise the shocking results that would accompany the lightening of the poor man's load.

The religion of the working classes, Methodism, was also in spirit unfavourable to the democratic movement, and it is not surprising that some of the leading working-class reformers regarded the Methodists quite definitely as enemies. Cobbett said that "the bitterest foes of freedom in England have been and are the Methodists," and his general view does not differ from the

accounts of his contemporaries. The mission of Methodism was not favourable to the growth of the Trade Union spirit, and the movement "was a call not for citizens but for saints." A copy of the *Leeds Independent* of 1819 contains side by side announcements of a great Reform meeting on Hunslet Moor and of a Methodist meeting at Skipton that passed the following resolution: "This meeting deeply deplores the religious and moral state of the world, but especially of the Pagans, Mahommedans and Jews." Their kingdom was not of this world: as far as their religion touched upon this world, it taught patience, a virtue very desirable in the poor from the point of view of the governing classes; but not the seed-plot of progress. The valuable and vigorous presentment of this phase of history loses nothing from the absence of rhetoric, and it is some measure of a century's progress that an indictment of a system which found so many supporters then, can find so few to-day.

M. J.

THE ORGANIZABILITY OF LABOR. By William O. Weyforth. Johns Hopkins University Studies in Historical and Political Science. Baltimore: The Johns Hopkins Press, 1917. Pp. ix, 277. Price, \$1.50.

The numerical strength of organized labor is not necessarily the most significant index of its importance in American life. Its support in the class-consciousness of the mass of manual wage-earners, its control of fundamental industries and its political influence are a few other criteria. In matters of immediate working class betterment, however, where the power of the union to compel acceptance of its program counts, numbers and all they mean in matters of finances, morale, etc., constitute the chief basis of success. The question of the organizability of labor is of particular interest to the student of ethics, in passing, because of the light it throws on such fundamental controversies as group self-help versus community action, individualism versus collectivism, direct versus political action.

The comprehensive and detailed data of the volume may be thrown under four heads: (1) the methods and character of the unions themselves which make possible the organization and holding of the workers. The familiar policies of the strike, the boycott, the union label, the closed shop, organizers, education, as well as the immediate and individual advantages in the form of